

Sacred Sauce Manuscript

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*The Science, Philosophy, and Knowledge of Sauce, Saucery, and Inner
Cooking*



- **Saucerer Supreme**

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“A being without Sauce is lost, but that same being can be lost in the Sauce”.

“Not that which is tasted but that by which one tastes, know that to be Sauce”

“The Sauce that can be tasted with the tongue is not the eternal Sauce”

1. Some people have tasted and are enjoying the Sauce
2. Some people are cooking the Sauce trying to perfect the flavor
3. Some people are looking for the recipe and the secret ingredient
4. Some people are learning the basics of cooking
5. Some people are getting familiar with spices, appliances, and cooking utensils
6. Some people are trying to find the kitchen
7. Some people don't know there is a kitchen

Sauce is everywhere, it all around us, even now. The Sauce is everything and nothing, all beings, all matter, all space, all time, all forces. Existence is the very act of the Sauce cooking and tasting itself. The ancient chefs and saucerers say that “thou art Sauce”. And that when one tastes that original taste, one experiences the Sauce as eternal bliss consciousness. In essence, you are the Sauce experiencing its own taste. If you likened reality to dream, Sauce would be the very fabric of the dream and everything in it, and you, the dreamer are no different from the dream. The Sauce is the dream and the dreamer, and only those select few, like the ancient chefs, have realized that they are in a saucy dream. They became lucid, realizing that they are the dream and everything in it, refined their taste buds and were able to taste the Sauce.

The Ancient chefs and saucerers outlined in historic manuals, techniques and methods by which one can come to know and taste Sauce, a system which they called inner cooking. Inner cooking is a system by which an ordinary being, refining their taste buds, may evolve into a chef becoming one with the Sauce. It has been said that when one tastes the Sauce, they no longer have a desire for anything else, they have reached complete fulfillment.

We are all individualized Sauce droplets in the infinite Saucepot. In essence, all ordinary beings are Sauce and thus have been endowed with some of the Sauces' characteristics and attributes. Through ignorance and misguided taste buds, ordinary beings have not yet realized that they are in fact Sauce. Even though all beings are in essence Sauce, not all beings have the physical, mental, and emotional aptitude to be able to experience the original taste and perform inner cooking. Only a select and rare few will be able to understand and pursue the taste of Sauce, even less will become one with and taste its bliss.

Inner cooking begins with desire and you must desire the Sauce above all else. It is said that one must desire to know the truth of Sauce more than a drowning person desires air. Ordinary

beings desire different aspects of the material world and overindulge in sensory tastes, never truly desiring that which created desire and the material world in the first place. Suffering is caused by unfulfilled desires, whether they be physical/instinctual, like hunger, or the body not wanting to be injured/homeostasis, etc. Or mental and emotional like desiring approval, love, material objects, etc. True fulfillment and the end of suffering will only come to those who are able to taste the original flavor of Sauce, leaving them unattached to sensory tastes and at peace with what is. As one gradually becomes more and more in taste with the Sauce they realize that all of their qualities are created by Sauce, eventually as one becomes one with Sauce their will becomes thy Sauces' will.

In truth it is not you who chooses to taste Sauce, it is the desireless desire of the Sauce that chooses to fully taste and know itself through you. When the taster, process of tasting, and tasted are one, there is no duality and Sauce comes fully in flavor. It is only when we turn our greatest desire inward toward Sauce that we can begin to cook.

Those who are beginning to understand the recipe come to intellectually understand that they are Sauce and Sauce is all. The boundaries between self and other begin to dissolve and in more experienced cooks, result in a superior virtue and an untaught moral standard. When one sees everything as a reflection of oneself, why would one do self-harm? How could one not have the utmost love, compassion, and respect for others and their environment? When these characteristics and understandings begin to develop one can begin learning to do inner cooking.

Saucemology

Saucemology is important in understanding how we came into being, for the ancient Saucerers and Chefs once said that in this milky way galaxy, we, under the big and little dipper are all but sauce droplets within the same saucepot. Saucemology tells us how from the one Sauce this reality came into being. Before understanding this, one must have at least an intellectual understanding of how the phenomenal nature of reality is all reflected within oneself. As on top of the shelf, so below the shelf, what is without reflects what is within, and what is within reflects that which is without. The same way in which reality unfolds into material existence is the same way in which consciousness unfolds into the human body, creating a conscious being.

The three is one

To begin to understand the saucemology it is important to know that the Sauce is one but to understand it intellectually, it is broken down into three. The three can be said to be the very nature of the Sauce. The three natures of the Sauce are:

1. Existence: In order for there to be a reality, existence must be inherent in the nature of reality. This existence can be said to be pure truth, a fundamental base to everything.
2. Consciousness: What the ancient chefs knew and what one will experience when inner cooking is that consciousness does not arise out of matter, in reality, it is matter that arises from consciousness. Just as in a dream all matter seems solid, so too is it in reality, the very fabric of reality is a dreamlike consciousness with its varying forces, etc. We in our everyday conscious state are an act of existence being conscious of itself, We are a conscious existence.
3. Bliss: This is not an emotion with an ephemeral nature, this is an ever-existent feeling, it is the pure feeling of existence conscious of itself. It is the base knowing and feeling that I exist, and in its purest form, that feeling is blissful. It is the desireless desire of existence to consciously experience itself, and the fulfillment and pursuit of this "endeavor" is a conscious existent feeling that is bliss. Existence being fully conscious of itself is blissful.

After understanding how the 3 are 1, we can explore how the three/one unfold into the many, also known as the material/mental existence. You could say that of the three natures of Sauce, existence is inactive and doesn't do anything, it is at the background of everything and is pure stillness, while the other two have active attributes. Consciousness, the next layer is just that, consciousness. It is also existence consciously knowing itself. It is a pure intelligence that governs and organizes existence constantly knowing and feeling itself.

The third layer is Bliss, pure conscious feeling. Through its act of being the way existence feels itself, it has 2 attributes. One is that it is permanently there and is also in the background of all experiences. The second is that the conscious perception of it can change from subtle feelings of bliss to peak experiences of bliss. It fluctuates but ever remains the same feeling of bliss, this fluctuation creates a chaotic presence in the way existence knows and feels itself. Bliss is seemingly the opposite of the organizational aspect of consciousness. This fluctuating moving presence is the life force stir.

When the two meet and the intelligent organizational consciousness comes into contact with fluctuating seemingly chaotic feelings of bliss, it creates the many. From the bliss feeling, you could say emerges a chaotic fluctuating dark fabric, through which you can see the light of consciousness through the pinprick like holes layered within the fabric. This interaction then creates individualized consciousnesses which can be represented by the many shining dots you see through the fabric, even though in reality each light seen is only appears separate because the source light is shining through the dark fabric. This can be applied to our individualized consciousnesses as well. This individualization is duality happening and the one becoming varied. These first prime individualized consciousnesses can be thought of as the souls. An individualized ever existence, bliss, consciousness.

When the “fields” of consciousness and bliss come into contact it creates a sort of everlasting reverberation along with individualized vibratory particles and the fundamental forces of the multiverse. This process of individualization also created the illusion of separation, and with separation came the idea and fabric of space/time as well. As the light of consciousness continues to pierce through the additional layers of vibration, fundamental particles/forces, and along with the fabric of space-time, the process of involution and evolution proceeds. Involution is the motion of existent consciousness and the individualized soul being moving towards pure saucy undifferentiated existence, consciousness, bliss. Evolution is the motion of existent consciousness and the individualized soul being moved toward the differentiated phenomenal particles, matter, and forces, etc., for understanding, this will be known as the phenomenal reality.

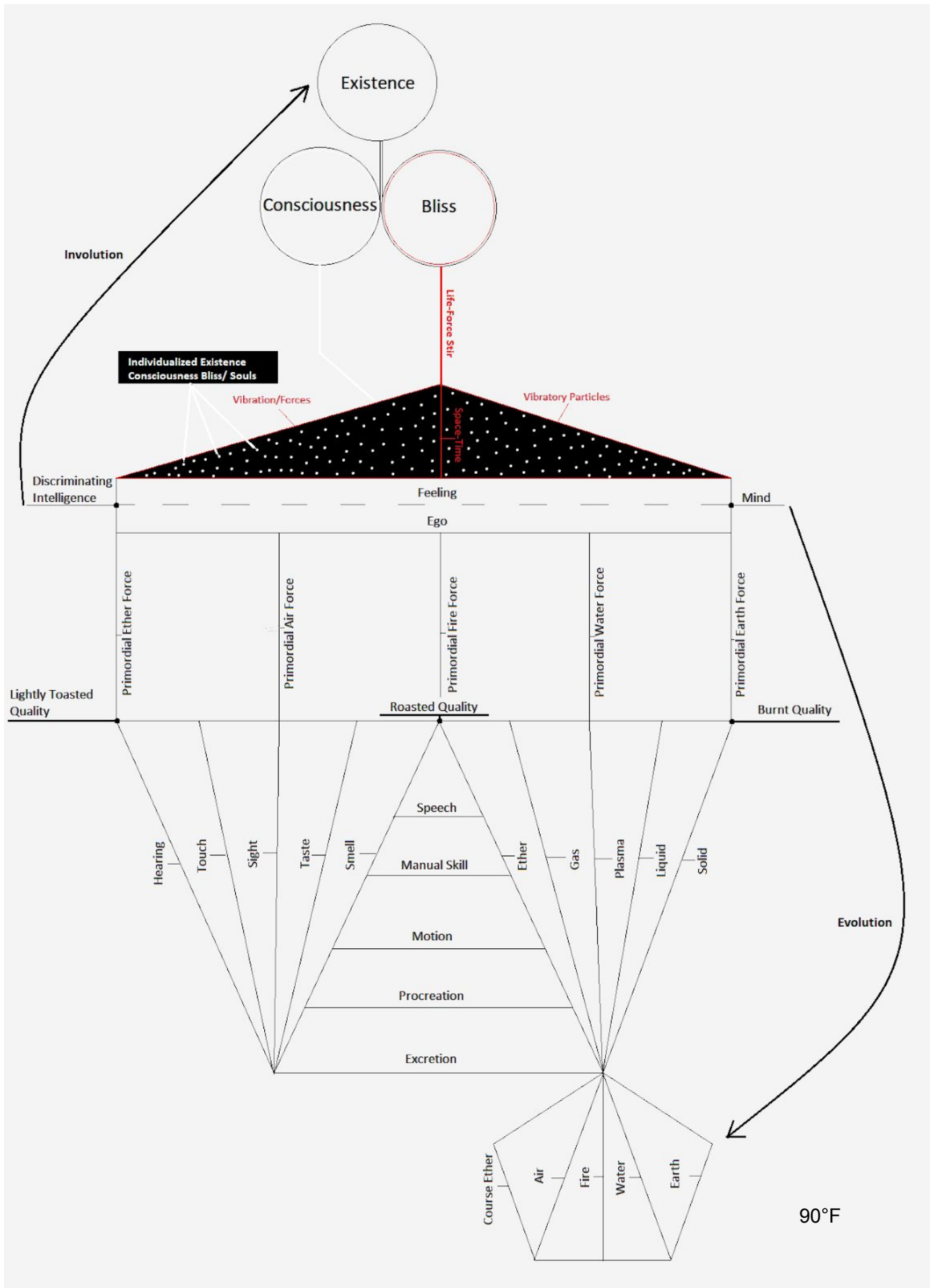
The Saucy soul now operating within the differentiation of vibration, space-time, particles, and forces has an additional layer of feeling what it is like to experience differentiation. This feeling of individualization amidst differentiation creates the ego or the sense of individualized self. The process of involution and evolution creates two poles on the soul consciousness with feeling and ego, First is the higher discriminating intelligence and second, the mind with mental processes. The higher discriminating intelligence moves with involution and is the divine reflection of the pure existence, consciousness, bliss, existing in a purely organized and harmonized differentiated reality. The other pole, the mind, moves with evolution, and is like a coordinating instrumental field, it is the evolution-inclined mediary between the sensory world and the soul with its feeling, ego, and higher discriminating intelligence.

The soul with its feeling, ego, higher discrimination, and mind, is constantly interacting with the differentiated reality of vibration, space-time, particles, and forces. This diverse and multilayered interplay creates 5 overarching stirs or life forces/fields that pervade all of the phenomenal reality. These 5 fields are vibratory energy that structure and sustain all things. They, in their most pure and original states, are the elements of ether, air, fire, water, and earth. These 5 stirs are a part of the same 5 stirs within the physiology when we do advanced cooking methods. On the Saucemology scale, the 5 fundamental elemental forces are grouped into 3 categories for the way they affect Sauce cooking all of differentiated creation. These elemental ingredients are acting/cooking on either one or a combination of the 3 categories, which are lightly toasted, roasted, and burnt.

Lightly toasted has the “upward” momentum of involution, its influence is positive, with qualities like purity, truthfulness, and bliss. Roasted has a neutral momentum, its influence is activity and it has the quality of being a mediary for action. It allows the lightly toasted qualities to affect the burnt qualities and allows the burnt qualities to affect the lightly toasted qualities. Burnt has the “downward” momentum of evolution, its influence is negative, its qualities are delusion, ignorance, and inertia, etc. These three groupings, the positive, neutral, and negative always have an affect, to varying degrees, on all of the phenomenal reality. Up until this point, all is happening within the causal tastebud plane right in conjunction with the creation of the tastebud body. The various bodies are further explained in advanced cooking methods.

As the lightly toasted positive attribute affects the 5 elemental fields/forces they condense to create in their subtlest form the originative tastebud body and plane. In the grosser form, it creates the senses of hearing, touch, sight, taste, and smell. As the roasted neutral attribute affects the 5 elemental fields/forces they condense to create the actions of speech, manual skill (like hands, etc.), movement, procreation, and excretion. As the burnt negative attribute affects the 5 elemental fields/forces they condense to create the states of ether, gas, plasma, liquids, and solids. These 15 condensed states and their interaction constitute the incorporeal saucepan plane in conjunction with the creation of the saucepan body.

One last further condensation occurs to the states of ether, gas, plasma, liquids, and solids. Under the negative attribute, they further condense into coarse ether, air, fire, water, and earth as we know it on the material plane. These material elements and their interactions constitute the ingredient plane with its corresponding ingredient body.



Inner Cooking

Inner cooking is a method by which the Ancient Chefs and Saucers used to fully taste and become one with Sauce. They described this process in Ancient recipes detailing basic to the most advanced cooking methods. Inner cooking begins with the basics, for the Ancient Chef's have said: "if you master the basics, you're basically a master".

Preparation

Preparation for cooking first starts with the body. It is important to understand how to prepare the body and mind for inner cooking. One must first understand that the body needs to have energy yet be relaxed at the same time. A relaxed body allows a relaxed mind and creates less resistance within the central nervous system. When the body is relaxed less energy, attention, and awareness is taken up by the muscles or by physical discomfort. Ideally, the body needs to be relaxed but with enough energy so one won't fall asleep.

A preparatory technique to relax yet energize the body is to sit down and inwardly observe the body, then from top to bottom sequentially go through and relax all of the muscles. Now to energize the body while in this relaxed state, we turn the heat up by taking quick diaphragmatic breaths until you feel more energized and ready to proceed. As the diaphragm moves up and down it slightly pushes against the adrenal glands, stimulating them, releasing hormones that energize the body and mind.

In Ancient cookbooks, the breath can be said to be the connection between the body and mind. When breathing is fast, usually accompanied by shallowness, the fight or flight sympathetic nervous system becomes more active. When the breath is slow and deep, the rest and digest parasympathetic nervous system becomes more active. As you relax your breathing you relax your body and mind. You can relax and energize the body in any position, whether lying down, sitting, or standing.

For the most part, inner cooking is done in a seated position. How you sit and the positions of your body can greatly affect inner cooking. The optimal way to sit is with the spine erect and straight. When the spine is straight hormones/neurotransmitters, energy and awareness can flow more freely with fewer obstructions. Within the material ingredient body especially along the spine are various nerve plexuses, which are ganglia of nerves within the body. When you are hunched over and in a bad posture, you compress, squeeze, and sometimes obstruct these nerves from allowing a more free flow of energy within the nervous system.

It is important to note, especially for those considering more advanced cooking methods that contrary to popular belief the physical body actually has three brains, the head, heart, and gut. The brain in the head is composed of around 100 billion neurons, the heart has 40,000 neurons, the gut or enteric nervous system has 500 million neurons, and also equally important, the spine has 100 million neurons. The head, heart, and gut-brain are connected by the spine but also by what is known as the vagus nerve. The gut and heart also contribute to thoughts, feelings, and memories, etc. They can equally think, feel, sense, learn and remember. What you think of as the mind/brain actually includes all of the spine with its' various plexus and brains.

Ancient Chefs knew of a vital preparatory technique that one can use before sitting down for inner cooking which they called Marination. Marination along with inner cooking induces within the physiology what is known as the relaxation response, this response makes changes in metabolism, heart rate, respiration, blood pressure, and brain chemistry of the being.

Marination

Marination is a system of various stretching techniques and body postures that prime the nervous system especially along the spine and prepares the mind/physiology for inner cooking. Stretching creates LTP or long term potentiation/neural memory for the nervous system to be in a more relaxed state. The body has a stretch reflex also known as a myotatic reflex which stops you from overstretching, it causes the common feeling of pain and a pullback reflex when overstretching a certain part of the body. The stretch reflex protects the tendons, ligaments, and fascia, etc. by helping to control the body's range of rotation/motion. One of the main reasons bodies become tight and rigid with age and is because the nervous system becomes less relaxed "tightening" the flow of the various currents/receptors in the body. Stretching gradually increases the elasticity of the body's connective tissue by creating new neural memory of the stretch reflex to further relax the nervous system. When we use awareness to relax the body, it allows the mind to be free of association or less identified and distracted by the body. With a relaxed nervous system various processes, energy, and sauce can move more freely throughout the system.

All the basic stretches for inner cooking target mostly the spine and partially the legs. It targets the spine because of the expansive central nervous system, it is the most important part to relax. It targets the legs because, other than the central nervous system, the legs have the largest neural connection and are connected to the central nervous system. Stretched legs also help advanced sitting postures as well. There are 8 basic stretches:

- (1) The Seated Forward Bend: with 2 variations, the solo leg forward bend and the side stretch. The seated forward bend begins by sitting on the floor with both legs together and stretched out in front. The head then drops so that the chin is as close to the sternum as possible. Then with the head dropped the torso bends forward as far as

possible, the arms stretching to touch the feet if possible. To get a deeper stretch in the legs the head rises to look ahead when bending forward and does not drop at any point.



- (a) An alternative version is the solo leg forward bend. While sitting with the legs outstretched to bend one leg so that the heel of the foot touches or is close to the perineum. Then stretch forward. Switching between legs as needed.



- (b) Side Stretch: While using the solo leg forward bend version, one can slight twist the body opposite of the outstretched leg, and using the arm opposite of the leg do a side stretch touch the toe of the outstretched leg is possible. Switch sides as needed.



- (2) Seated Twist: Sitting, with both legs outstretched, one leg is bent so that the knee is near the chest and the foot is flat on the floor, the bent leg is then placed on the outside

of the opposite leg keeping the same bent position. The arms can press against and use the bent leg as leverage to twist the body left and right.



- (3) Double Leg Press: While sitting with both legs outstretched forward, both ankles are grasped and pulled towards the body. Both heels reach the perineum and the soles of both feet are together. From this position, the knees can be pressed down with the hands and one can bend forward with arms outstretched forehead near the feet.



- (4) Cross Legged Stack: Sitting cross-legged, one leg lies directly on the ground, heel touching or close to the perineum. With the opposite leg the ankle is placed on top of the thigh of the bottom leg. From this position, one can lean forward placing the head onto the ground. Switch legs as needed.



- (5) Lying Overhead Stretch: While lying on the back with the legs outstretched, the knees are slowly brought the chest. The lower back is supported by the hands as the legs are

stretched straight with the feet gradually moving over the head being placed onto the ground.

- (a) An alternate version is to round the back more while lying and to place the knees over the head completely onto the ground.



- (6) Backward Bend: As you are lying down on the back, the knees are bent so that the feet are flat on the floor as close to the body as possible and hip-width apart. The arms are stretched above the head and the hands are turned so that both palms are on the ground. The body is then lifted with the legs and arms, fully extending both, arching the back.



- (7) Kneeling Forward Bend: While kneeling on the ground the arms are stretched in front as the torso bends forward and the chest rests on the thighs. The head then rests on the ground and the arms are stretched overhead, palms touching the ground.



- (8) Prone Back Bend: Lying on the stomach with the legs together, the palms are placed under the shoulders. Then push up with arms fully extended making sure the shoulders are back. Lift the torso off the ground with the gaze looking up.



Variations to these and other stretching poses may be used and included as well when preparing the body for inner cooking. Moderate exercise and keeping the body healthy with diet is also important, as these not only affect the physiology but the mind as well.

Metacognition

Now that the body is relaxed, energized and primed you can focus on inner cooking. Inner cooking, in essence, is a practice of self-awareness and increasing metacognition. Self-awareness in its grossest definition can be said to be the capacity for introspection and the ability to recognize one's self separate from the environment and others. Metacognition is the ability to be aware of one's own awareness. So in fact, inner cooking is a practice of increasing the capacity for self-awareness and the ability to be aware of one's own awareness, to achieve in its most basic essence a truly blissful, mentally clear, emotionally calm, peaceful state of being. When dealing with awareness a clear definition needs to be understood of what awareness is. We are all aware and conscious but are we always conscious of our own awareness or sense of self? Whatever the self is, it is aware and conscious, the sense of self is the act of being aware of one's own existence.

While self-reflecting during inner cooking, we come to recognize in dualistic terms that there are "two" selves. The small sense of self experiencing its inner and outer environment with various feelings, emotions, and mental states, etc. And also a Sauce sense of Self with the overarching awareness of that smaller sense of self experiencing, etc. For understanding the relationship

between the small self and Sauce Self, the ancient chefs and saucerers have a great saying from their many cookbooks and recipes.

Not that which the eye can see, but that by which the eye can see, know that to be the Sauce Self.

Not that which the ear can hear, but that by which the ear can hear, know that to be the Sauce Self.

Not that which speech can illuminate, but that by which speech can be illuminated, know that to be the Sauce Self.

Not that which the mind can think, but that by which the mind can think, know that to be the Sauce Self.

In comparison, as outlined, the small self is that which thinks and feels emotions, has sensory experiences, etc but the Sauce Self is the witness and can observe those thoughts, feelings and sensory experiences, etc. The process of inner cooking involves identifying your sense of self with that which witnesses your thoughts and feelings, not that which thinks and feels. A large part of suffering stems from over-identification with the body, mind, thoughts, and emotions.

The Ancient Saucerers outlined two thought experiments that can help get the idea of the witness aspect of consciousness across. The first was to simply think of yourself as a child. Over the years, think of how your body has changed, your cells, your neurons, your knowledge, understanding, thoughts, feelings, temperaments, and paradigms, etc. Yet throughout all of that change there is something within that didn't change, the witness, your sense of self. That pure awareness which observed as an infant and the same pure awareness which is in the background observing now. Without that observing impartial changeless aspect of awareness, you could have no notion of correctly identified or misidentified self, your reality would end as you know it.

The second thought experiment is to simply trace your thoughts back to their origin, usually stemming from sense contact. So for example whatever you are currently thinking about, trace it back to what caused that thought, then trace that thought back, etc. This process along with inner cooking helps one get familiar with witnessing thoughts.

The process of inner cooking allows the ego or small self to introspect and identify with the Sauce Self or witness, further enabling you to watch with pure impartial awareness your thoughts, feelings, and life situations without reacting to them. When you observe impartially you can respond to life instead of reacting to it. You are now able to use more effectively your higher cortical reasoning prefrontal cortex which brings along with it, unsurpassed mental and emotional stability, focus, and peace, etc.

Discussed in more detail later on, as one is sitting comfortably with the eyes closed, witnessing, they witness the breath. The process of focusing on your breath uses it as a type of anchor for your awareness while your thoughts, feelings, and emotions are playing out. Focusing on the

breath while observing the thoughts, feelings, etc. that come and go, helps identification move to the witnessing Sauce Self. Though, because of the nature of the restless mind combined with a lack of concentration you eventually forget to focus on the breath and fall into the habit of identifying with thoughts, etc. You end up getting lost in and entranced by them eventually forgetting the witnessing Sauce Self. The simplest process of inner cooking stops the habit of identifying with thoughts etc. to more completely identifying with the witnessing Sauce Self.

This process of witnessing and focusing on the breath, then forgetting the breath getting lost in thoughts, etc. then remembering to witness and focus on the breath again creates LTP or long term potentiation, new neural memory, reinforcing positive habits and identification. Over time the strong habit of remembering and identifying with the witness will eventually spill over into everyday life in which you will calmly and impartially witness thoughts, feelings, life circumstances and respond reasonably and peacefully. Over time as you learn to witness and respond instead of reacting in an egoic way, a deep de-conditioning occurs along with the realization that it is not necessarily the stressors but the reaction one has to the stressors that causes one to feel stress.

This deconditioning is enforced every time a thought/sensation comes and whether positive or negative you let it pass, simply witnessing it while focusing on the breath. In basic cooking, as you focus on the breath, simply witnessing thoughts go by, there comes a time where you may forget the breath, though, after some time you remember the breath and to witness again. This remembering is key in increasing metacognition and is known as prospective memory. Prospective memory is a form of memory that involves remembering to perform a planned action or recall a planned intention. In short, it is remembering to remember or remembering to be aware and metacognitive.

States Of Consciousness

As you begin to further identify the small ego-self with the witnessing Sauce Self, both in and outside of inner cooking, eventually a change in the state of consciousness emerges. There are four basic states of consciousness, the first three commonly known as waking, dreaming, and sleeping. Then there is the fourth, transcendental, pure, witnessing, sauce consciousness that is contacted during dinner cooking and underlies all common states of consciousness. Our everyday life experiences and our experiences of altered states of consciousness such as the psychedelic experience all happen within the waking state of consciousness. Dreams and the lucid dream experience are happening within the dream state of consciousness. Sleep, unconsciousness, coma, etc. all happen in the sleep state of consciousness. The fourth state is the pure awareness consciousness underlying and allowing all the other states to be experienced.

As a result of inner cooking, as one moves more and more into pure awareness, the Sauce Self, unchanging consciousness, there will come experiences and modes of living in higher states of consciousness that interact with, yet transcend the others. This gets more into advanced states of cooking dealing with the stir, the saucepan and tastebud body, the 7 taste centers and tasting the Sauce.

Breath and Basic Cooking

Breath is a fundamental ingredient and its understanding is important in knowing how to cook inwardly. When one is comfortably sitting still with the eyes closed in preparation for inner cooking, we then proceed to focus on the breath. While inner cooking we focus on the breath because of its mind-body connection discussed earlier. It is one of the few autonomic functions in the physiology that can also be controlled consciously. When the breath is shallow and rapid it is an indicator of a stressful experience ie. physical and emotional. Adrenaline, cortisol, and other stress hormones may be released. The fight or flight sympathetic nervous system is also active while shallow chest breathing occurs.

In contrast, when the breath is long and calm, like in sleep, that is the rest and digest parasympathetic relaxed response. While inner cooking we use the conscious act of breathing to move into the parasympathetic response at will. In mammals this response is known as eupnea, it occurs when they are relaxed and not in danger. When breathing during inner cooking and also throughout life, we want to do what is known as diaphragmatic breathing, also commonly known as belly breathing. It is very important to note that one does not try to make the breath long or short, it is just kept at its natural and calm pace, diaphragmatic breathing creates a long and relaxed breath naturally. It also releases the right hormones and neurotransmitters conducive for inner cooking through the stimulation it has on the endocrine system. The act of belly breathing happens when the stomach or diaphragm expands on the inhale and contracts on the exhale. To best execute think of the stomach as a pump, the belly/diaphragm pulls the air in through the nose as it expands, then releases it as it contracts. When inner cooking, especially in more advanced ways, you always use the diaphragm to breathe.

During inner cooking, while energized, sitting comfortably with the eyes closed and witnessing, we focus on the breath coming into the nostrils and leaving them. Focus on the breath making its way to the top of the bridge of the nose and then it being exhaled, exiting the nostrils in the reverse order. As we are witnessing and focusing on the breath being inhaled and exhaled to the bridge of the nose and out again, we are using diaphragmatic/belly breathing. It is important to bring awareness to the bridge of the nose to create a neural correlation that builds more sensitivity and feeling of the pituitary gland and corresponding hypothalamus. This region governs the functioning of glands, emotions, waking/sleeping patterns, and other activities through the action of the hypo-pituitary adrenal axis (HPA), the hypothalamic-pituitary-thyroid

axis (HPT), and the hypothalamic-neurohypophyseal system (HNS) along with their links to the nervous and endocrine system discussed later.

Consciousness, Attention & The Body

Applied and discussed more in advanced cooking methods, the understanding that consciousness has an affinity for neurons becomes crucial in knowing where and why one puts their attention in different regions of the body. A simple adage for this is “energy goes where attention flows”. When we place our attention or single-pointed consciousness within the body, more feeling and increased sensitivity to the specific area occurs. The area, being lit up with a collected concentrated consciousness is made more aware. This is why one focuses on bringing the breath to the bridge of the nose in basic cooking. A simple exercise in understanding this principle is to simply bring your awareness to different parts of the body. When you focus on a specific body part or region of the body, say for example the heart or little toe, you begin to become more aware and sensitive to the region. With enough focus and attention, you may begin to feel the heart beating or feel with increased awareness and sensitivity that specific region of the body. When you focus a lot on a specific body part or region, the neural correlation is strengthened and thus your awareness and feeling/sensitivity to that region is strengthened as well. This same awareness can be brought to increase the feeling/sensitivity to organs and glands within the body.

Emotion

There is one last preparatory requirement that will allow one to succeed on the journey of inner cooking and tasting the Sauce. It is what Ancient Chefs and Saucerers call Hunger. While inner cooking, along with diaphragmatic breathing and awareness of the breath comes the use of emotion. The right emotions can distribute and reinforce positive hormones and neural correlates through the body and nervous system. Hunger is a specific type of desire, devotion, and willpower one must have to successfully perform inner cooking. The emotion of hunger is just that, you have to hunger for the Sauce, there has to be a strong desire to want to become more aware, better yourself, know the truth, that primordial sauce of your being, feel gratitude for it, and then continue to expand and increase those feelings. These emotions and feelings drastically increase the depth of inner cooking and are just as important as knowledge, understanding and proper technique. When you go into cooking with hunger, that drive, devotion, and strong desire to know/experience the Sauce, you go into cooking with a strong fire that will make sure what you're cooking is fully done and tasted in the end.

Basic Cooking

Before we start basic cooking we start with the prep work. It doesn't have to be strictly followed, especially as one becomes more advanced, but it is advised that first, one should do the preparatory work. With the body properly energized with a relaxed and primed nervous system, we can proceed to cook.

First, it is advised to have light, comfortable, relaxed clothing and be in a quiet, peaceful environment. The clothing should be comfortable as to not constrict the body or be uncomfortable/painful resulting in a distracted mind. The environment should be quiet, at a comfortable temperature and have the least amount of possible sensory stimuli, this is also for less mental distraction and improves focus. A scenic or naturally beautiful environment can also help improve positive emotion which is conducive to practice. Before or as you sit feel more emotion, feel the hunger for the Sauce and positive emotions associated with it.

Next sit in a comfortable position on a comfortable non-distracting surface properly fit for the body. We sit instead of lying down to keep us alert and awake. Laying down is a conditioned response for sleep so we typically don't try to cook in this position. The position you sit in does not matter as long as the back is straight and erect with shoulders back and relaxed. The spine should be erect to allow the central nervous system to function optimally and energy to flow smoothly, hunching can also compress specific nerve ganglia and glands along the spine hindering their optimal function.

Now sitting comfortably, the eyes close to further draw the attention and focus inward. The attention is now focused onto the breath being naturally inhaled, flowing into the nostrils up to the top of the bridge of the nose, at the point between the eyebrows, then being naturally held for a brief moment, and exhaled from the top bridge of the nose exiting the nostrils again. As you are breathing, focusing on the breath entering and exiting the nostrils, you are doing diaphragmatic or belly breathing, your stomach expands as you inhale and contracts as you exhale acting as a type of pump. Breathing acts as an anchor for your awareness while your thoughts, feelings, and emotions are playing out, also helping shift you into the parasympathetic nervous system, releasing conducive hormones through its movement.

As you are belly breathing and focusing on the breath you are also witnessing the various thoughts and feelings pass by in the light of your awareness. Eventually, the mind becomes engrossed in and distracted by sensations, thoughts, feelings, etc, and through over-identification of self with the mind, the awareness shifts from the witnesser to the

experiencer of the mind and its interpretation of those thoughts, sensations, etc. You forget to witness the breath and forget to witness your thoughts, emotions, and sensations, etc. instead, getting lost in them. Through prospective memory and the metacognitive process of remembering to remember, you remember though, to go back to following your breath and witness the thoughts, etc. passing by. You use the higher metacognitive awareness and positively identify with the witnessing Sauce Self and its metacognitive attributes instead of the small ego-self with its purely mental attributes.

Over time, through consistently creating and reinforcing the neural memory of acting and existing from the witnessing standpoint, the physiology changes and adapts, the witnessing standpoint is carried over into everyday life leading to higher states of consciousness through the mind/physiology, etc. These are more so applicable and discussed in advanced cooking.

After you are able to inner cook without becoming easily distracted or sleepy you can practice inner cooking while walking, working, talking, sleeping, etc. Begin to carry and extend the practice into your everyday life making more use of your time and expanding awareness.

Tips For Post Cook Cool Down

The Ancient Chefs had the following advice for when begging to Inner Cook.

- (1) Make Time: Morning, when one is fully refreshed and energized, is one of the best times to inner cook, also before one goes to bed. Whatever time of day is not as important as always making time in your daily life to cook. The ancient ones recommend cooking as much as you are able to every day.
- (2) Dedicate a quiet clean private space or place for the practice.
- (3) Try not to inner cook on a full stomach because too much energy goes into digestion.
- (4) After inner cooking it is important that you rest for a brief moment and not immediately move after. Allow yourself to experience and further solidify within the nervous system the peace, tranquility, and altered state of consciousness.
- (5) Sleep Cooking: As you fall asleep try cooking as long as you can and incorporate lucid dreaming.
- (6) Non Attachment to phenomenon and desires, learn to decrease attachment and desire, decrease restlessness and the ideas causing you to resist inner cooking. Also, having fewer distractions is beneficial.
- (7) There is the risk of uncovering certain emotional and mental blockages, of facing fear for the unknown, along with making discoveries about yourself you may not like.

Advanced Cooking Methods

In order to understand in more depth what advanced inner cooking is and how it happens, it is important to know what is happening in the physical ingredient body and through correspondence, begin to understand the others, along with other broader knowledge. The science of inner cooking will be understood and talked about in relation to the physical body and brain.

Inner Cooking is a psychosomatic process that uses the mind and body to create permanent memory traces and long term potentiation (LTP) through a sustained multi-feedback loop interaction between the 3 brains, nervous system, and neuroendocrine system. Some of which is induced by a neural top-down control of physiology. This sustained closed-loop interaction increases nerve sensitivity, induces an altered state of consciousness, and sustains a permanent positive mood through consistently released hormones and neurotransmitters that otherwise would not be constantly released in normal human physiology or released at all. The memory trace and LTP also create specific bioelectromagnetic effects within the nervous system affecting feelings, and moods, etc.

How does Advanced Inner Cooking Work?

First, what must be understood is the primary mechanisms through which Advanced Cooking (**AC**) happens. The first is consciousness and the second is the life force stir (**LF**). What consciousness is and how it occurs is something that must be experienced. But to mentally grasp the concept, in a physical sense, one could say that consciousness is a field within the hidden sector and interacts with the human physiology through the electromagnetic field. Consciousness has a direct effect on and throughout the physiology as observed in placebos, and is the primary catalyst for AC.

The Life Force Stir is an intelligent energy phenomenon of consciousness and also interacts with the human physiology through the electromagnetic field. Fundamentally it is the animating aspect of consciousness. It is the nerves, specifically, the electrical exchanges in and between

the specialized organization neurons in the nervous system, that consciousness and life force (LF) have a high affinity for interacting through. The more LF one has, the more sensitive the nerves, thus the more sensitive, the more one can feel Life Force. This is a cycle that creates a type of feedback loop which enables one to feel LF and experience altered states of consciousness within the physiology. LF communicates through bioelectromagnetics to the nerves to signal the brain which signals intention.

Lifeforce can be regulated by breath, attention, and intention. The process of breathing is $\text{Glucose/C}_6\text{H}_{12}\text{O}_6 + 6\text{O}_2 \rightarrow 6\text{H}_2\text{O} + 6\text{CO}_2$ (686) kilocalories and ATP. This process releases light, heat, and bioelectricity. It should be noted that neurons require a constant supply of oxygen and glucose to function. Concentration is the action or power of focusing one's attention or mental effort. One's attention and intention can direct and focus consciousness on something in particular.

Consciousness has a high affinity for interacting through neurons, it is important to know where most of the neurons are located in the physiology. There are one hundred billion neurons in the brain and one hundred million neurons in the spinal cord, these make up the central nervous system. The enteric nervous system in humans consists of some 500 million neurons and the heart has about 40,000 neurons. The brain, heart, and enteric nervous system are connected through the spine and vagus nerve, which plays an important role in the AC memory trace.

In Advanced Cooking the first steps are to improve concentration. Concentration allows consciousness to be directed onto a single point. Basic cooking is first used as a way of improving concentration and then the focus of one's attention shifts from the breath onto the area below the navel. Focusing on this area uses consciousness to concentrate life force through the nerves in this area, which in turn stimulates the enteric nervous system. Repeatedly doing this in effect causes a type of conditioning by using a Neural top-down control of physiology to create memory traces and long term potentiation. In short, neurons that fire together wire together and a sustained memory is created thereof.

Neural Top-Down Control Of Physiology

Neural top-down control of physiology is the direct regulation of physiological and cellular functions by the brain. Physiological functions include the common physiology of smooth muscle, glandular, etc. Cellular functions include thermogenesis, production of antibodies, and homeostatic functions, etc. This brain regulation occurs through the sympathetic and parasympathetic nervous system along with their stimulation of tissues and organs that begin at the brainstem. There is also direct hormonal control through the hypothalamus and pituitary or Hypopituitary Adrenal Axis (HPA). The hypothalamic-pituitary-thyroid axis (HPT), and the hypothalamic-neurohypophyseal system (HNS) also play a role.

The hypothalamus, sympathetic and parasympathetic nervous system are regulated by the higher cerebral cortex and surrounding areas. These higher brain areas, through the hypothalamus and both nervous systems, can control the immune system, stress physiology, and the homeostatic physiology. Higher brain areas responsible for this are the insular cortex, orbital, and medial prefrontal cortices. These areas also control smooth muscle and glandular physiological processes through the sympathetic and parasympathetic nervous system, such as breathing/respiration, coughing, blood circulation, urogenital, gastrointestinal functions, pancreatic gut secretions, piloerection, vomiting, salivation, pupil dilation, and lacrimation.

The higher brain top-down control of physiology is mediated by the hypothalamus, the sympathetic and parasympathetic nervous systems, ranging from the brain stem downward. The sympathetic nervous system (SNS) arises in brainstem nuclei that project down into the intermediolateral columns of the thoracolumbar spinal cord neurons. The parasympathetic nervous system (PNS) arises in the motor nuclei of certain cranial nerves which control the pupil and salivary glands, it also is interacting with the vagus nerve which controls functions like immunity. The PNS also interacts with certain sacral spinal segments that control gastrointestinal and urogenital systems. Top-down control of physiology happens through the function of the medial areas of the prefrontal cortex onto the hypothalamus, which gives non-nerve control of the physiology through hormonal secretions of the HPA and other axes.

Neural top-down control of physiology allows one, through conditioning, to release hormones, neurotransmitters, and stimulate functions such as the immune response and metabolism. An example being the placebo effect which extends beyond the brain into the body. The mental influence on the SNS, PNS and the hypothalamus through repetition of action, creates a type of conditioning that allows one to create memory traces and long term potentiation. It is this functioning, that allows, through repetition, the concentration on and stimulation of the enteric nervous system, which in turn provides the necessary catalyst for continued stimulation of the endocrine system via the HPA -axis, other axes, the vagus nerve, and the autonomic nervous systems.

The Enteric Nervous System

The enteric nervous system (ENS), along with the sympathetic, and parasympathetic nervous system, make up the autonomic nervous system. The ENS is also known as the “second brain”, its nervous system is embedded in the lining of the gastrointestinal system, beginning in the esophagus and extending to the anus. It can operate completely autonomously and

communicates to the central nervous system through both the parasympathetic nervous system via the vagus nerve and sympathetic via the prevertebral ganglia.

The ENS uses more than 30 types of neurotransmitters such as serotonin, dopamine, acetylcholine, etc., most of which are also found in the central nervous system. More than 90% of the body's serotonin exists within the ENS, as well as 50% of the body's dopamine. It contains 500 million neurons including support cells similar to astroglia of the head brain and its own version of a blood-brain barrier surrounding nerve ganglia.

How the ENS acts as a catalyst for NeuroEndocrine Axes release of endocrine hormones and neurotransmitters.

The enteric nervous system contains neurons that are intrinsic to the gastrointestinal tract and the other extrinsic neurons. More than 30 functional types of neurons are present and about 25 different possible neurotransmitters have been identified in the ENS. Most neurons utilize several transmitters; amongst the transmitters of an individual neuron, one is usually a primary transmitter and other substances are subsidiary transmitters or act as neuromodulators. The primary transmitter is the substance that has a major role in acutely changing the excitability of the innervated cell. In primary transmitters, the same substance will be the neurotransmitter in functionally equivalent neurons in different regions of the GI tract. Subsidiary transmitters and neuromodulators of equivalent neurons in different regions are not always the same.

Only about seven of 25 enteric neurotransmitters are known to be primary transmitters. Acetylcholine is the primary transmitter of vagal and pelvic preganglionic neurons, of enteric interneurons, of one class of secretomotor neurons in the intestine and of motor neuron controlling gastric acid secretion. Acetylcholine and tachykinins are co-primary transmitters of muscle motor neurons with acetylcholine having a bigger role. Tachykinins are primary transmitters of enteric sensory neurons at neuronal synapses as well. Serotonin is also a transmitter to neurons in the enteric ganglia.

Nitric oxide appears to be the usual primary transmitter of enteric inhibitory motor neurons to the muscle. ATP and vasoactive intestinal peptide have a subsidiary and a few primary transmitter roles. Vasoactive intestinal peptide is the primary transmitter of non-cholinergic secretomotor neurons. Gastrin releasing peptide is the primary transmitter of motor neurons to gastrin cells. Noradrenaline is the primary transmitter of sympathetic neurons that supply the intestine, these and other primary and secondary transmitters play a key role in advanced cooking.

Neurotransmitters produced in the gut usually cannot get into the brain unless specific ones like serotonin are ionized, allowing them to pass the blood-brain barrier. Neurotransmitters can also enter small regions that lack a blood-brain barrier, including the hypothalamus. The nerve signals sent from the ENS affect mood and emotions, which further release hormones etc. For example, stress leads the enteric nervous system to increase ghrelin, a hormone that reduces

anxiety and depression. Ghrelin stimulates the release of dopamine in the brain by stimulating the vagus nerve and also neurons involved in pleasure and reward pathways.

Through internal mental stimulation of the enteric nervous system, some of the neurotransmitters that the ENS produces can enter the hypothalamus directly and pass through the blood-brain barrier thus enabling the secretion of hormones, further causing a chain reaction of more neuronal processes to happen. The ENS also produces its own hormones that affect the brain directly, causing neurotransmitters to be released. With enough stimulation of the ENS bioelectromagnetic processes allows serotonin and other neurotransmitters to be ionized, allowing them to pass through the blood-brain barrier.

Ionization is being done correctly when you begin to feel a lasting, and gradually increasing heat in the area below your navel, later known as the pungent sacral center. The heat comes from isolated thermogenesis, which is controlled by the sympathetic nervous system, subtle feelings of bliss may also occur in the area, these are touched upon later.

The second step in AC after enough life force has been concentrated in the ENS is moving the life force up the spine and focusing your attention on the point between the eyebrows. This, along with the now stimulated ENS helps to stimulate the Neuroendocrine system and create memory traces and long term potentiation in the nervous system. It is important to note that this step can not typically be done unless a permanent neural memory and conditioning were created in the ENS. When focusing on the area below the navel, every time you focus on the area one should feel heat, pressure, and experience a feeling of bliss in that area.

The Neuroendocrine System

The neuroendocrine system is the mechanism by which the hypothalamus maintains homeostasis, regulating reproduction, metabolism, eating/drinking, energy utilization, and blood pressure, etc.

When focusing on the area between the eyebrows, the neuroendocrine system is stimulated via the Hypothalamus and Pituitary Gland. The nervous and endocrine systems act together in a process called neuroendocrine integration to regulate the physiological processes of the physical body. The hypothalamus controls the secretion of pituitary hormones and also has various other interconnections of the endocrine and nervous systems.

The Endocrine System

The endocrine system is a collection of glands within the body that secrete hormones directly into the circulatory system to be then carried to organs etc. Endocrine signaling is the biochemical process of regulating distant tissues by glandular secretions into the circulatory system. The major endocrine glands are the pineal gland, pituitary gland, thyroid, parathyroid, adrenal glands, pancreas, ovaries, and testes. These are also associated with ganglia and the 7 taste centers discussed later.

The endocrine system is an information signal system similar to the nervous system, yet its effects and mechanisms differ. The endocrine system's effects are slow to initiate and prolonged in its response, lasting from a few hours up to weeks, months and years while the nervous system sends information quickly and responses are typically short-lived.

Along with the specialized endocrine glands just mentioned, other organs such as the heart, kidneys, liver, gonads, bone, skin etc. have secondary endocrine functions. For example, the kidneys release endocrine hormones like renin and erythropoietin. Hormones can consist of steroids, prostaglandins, eicosanoids, leukotrienes, and amino acid complexes. A group of glands that signal each other in sequence is called an axis, for example, the hypothalamic-pituitary-adrenal axis (HPA), the hypothalamic-pituitary-thyroid axis (HPT), and the hypothalamic-neurohypophyseal system. (HNS) which all, in advanced states of cooking interact with each other in a multi-loop feedback system.

As the neuroendocrine system is stimulated and a permanent memory tracer is established between the neuronal actions taking place in the ENS and spine, the further involvement of the HPA, HPT, and HNS, etc. further increase the conditionings of neurotransmitters and hormones being released in a multi-loop feedback system. This increase in the number of hormones and neurotransmitters constantly circulating within the body leads to altered states of awareness and increased feelings of bliss. It is a type of closed-loop chain reaction that happens, similar to an electrical circuit. This process further builds on itself and can not be stopped once started. This is a permanent psychosomatic phenomenon that can happen within the human being. This step of the inner cooking process is near complete when at will, every time you focus on the area between your eyebrows you feel pressure and or bliss in that area. Also when you experience the stimulation of the ENS you feel the stimulation of the Hypothalamus and Pituitary as well. The same conditions apply in reverse. This is an indication that a permanent memory trace and condition has been established within the physiology between the two areas of the gut and head brain. The other glandular regions then proceed to be worked on in the same way by applying conscious attention to the area.

All the physiological processes that happen after this is complete, happen on their own. Unlike the previous steps of initiating the inner cooking process, no concentration or attention needs to be applied for the continuation of these processes. The results and symptoms of this process will proceed without conscious effort. Though, if applied, the conscious will/effort can make these processes happen at a more amplified pace and with more extreme results.

The Heart Brain

As sensitivity in the nerves increase one will begin to experience sensations all over the body. You may feel vibration in certain areas or all over the body which indicates over excited nerves. There may be bliss, pressure, heat or coolness in different areas of the body and increased sensitivity in the spine via stimulation of the central nervous system.

What is most likely to be experienced after the foundation of advanced cooking is the stimulation of the heart. As said previously the heart contains about forty thousand neurons. The *heart-brain*, as it is commonly called, or intrinsic cardiac nervous system, is an intricate network of complex ganglia, neurotransmitters, proteins and support cells, the same as those of the brain in the head and gut.

The heart-brains' neural circuitry enables it to act independently of the cranial brain to learn, remember, make decisions and even feel and sense. Descending activity from the brain in the head via the sympathetic and parasympathetic branches of the Autonomic Nervous System is integrated into the heart's intrinsic nervous system along with signals arising from sensory neurons in the heart that detect pressure, heart rate, heart rhythm and hormones.

The heart interacts with the brain in four ways. Neurological communication (nervous system), Biochemical communication (hormones), Biophysical communication (pulse wave), and Energetic communication (electromagnetic fields).

When the heart has been stimulated and takes on a greater role in the process of inner cooking one may experience more bliss from this area, pressure, and deep empathy or compassion, indicating at the moment a greater influx of oxytocin and or phenylethylamine, and other endogenous tryptamines/neurotransmitters within the physiology.

Other Effects On The Body

Other than the release of hormones and neurotransmitters such as serotonin, dopamine, melatonin, GABA, DHEA, endorphins, human growth hormone, and decreased cortisol, etc. Advanced Cooking creates other effects taking place within the physiology.

Effects like increased activity and stimulation of the cerebrospinal fluid (CSF). CSF runs from the 3rd Ventricle within the brain to the base of the spine. It maintains electrolyte balance for the

nervous system and transports hormones, neurotransmitters, releasing factors, and neuropeptides, etc. It also involved in the regulation of the distribution of substances between cells, neuroendocrine factors, and the head brain.

In the head brain, a few effects of AC are increased activity in the brain, for example, frontal lobe theta activity, and decreased alpha-blocking associated with memory recall. Increased activity/stimulation happens in large areas like the Frontal and Prefrontal Cortex, and the Dorsal Medial Prefrontal Area. Increased activity also happens in:

- The frontopolar cortex associated with meta-awareness
- The sensory and insular cortex associated with exteroceptive and interoceptive body awareness.
- The Hippocampus associated with memory consolidation and reconsolidation
- The anterior cingulate cortex, orbitofrontal cortex, and ventromedial prefrontal cortex associated with emotional regulation, and pain relief
- The superior longitudinal fasciculus and corpus callosum associated with intra and inter-hemisphere communication.
- There also is an increase in white and grey matter in places like the hippocampus, precuneus and parietal lobes etc.while decreasing the grey matter density in the basolateral amygdala associated with fear and anger.
- An increase in cortical thickness also happens throughout the brain. The task-positive network is moved into and cognitive effects can include things like sustained attention, cognitive flexibility, increased memory, along with reduced anxiety, depression, pain, stress, enhanced psychological functioning, more coherent healthy sense of self in terms of responsibility, authenticity, compassion, acceptance, and character. Physically reduced brain aging also occurs.

The Ingredient, SaucePan, and Tastebud Bodies

As the AC process continues one will experience as stated above greater sensitivity in the central nervous system as well as greater sensitivity in the endocrine glands within the body. Pressure, bliss, and other sensations will occur anywhere within the spine as well as in the endocrine glands, eventually extending all throughout the body.

Now that the advanced cooking is understood in relation to the physical body we can expand the understanding through correspondence. One of the first things one must come to understand is that there is more than one body. The Sauce fully manifested itself through 3 bodies, we understand these bodies as utensils through which sauce can be tasted and known. The first body is the physical or ingredient body. It is composed of matter as we know it, particles, chemicals, and molecules,etc. The second body is non-physical and is known as the saucepan body. It is more refined and contains 5 aspects which are: (1) the feeling, (2) ego, (3) intelligence, (4) mind, and (5) the stirring motion of the sauce known as the life force stir.

The cooking power of the Sauce imposed on the being creates a sense of feeling or that consciousness by which the being knows or experiences its existence. The activities of feeling excite the “thinking” or cognitive processes. When this Sauce-sent feeling becomes distorted by delusion/ignorance, the ego evolves. Ego’s consciousness is, “I am the taster.” Along with the ego evolves its guiding intelligence. Intelligence manifests its nature in thinking, egoity, and discrimination. When afflicted by delusion, intelligence gives rise to the mind. Remember, the mind is a coordinating instrument, the outward-inclined mediary between the sensory world and the ego with its discerning intelligence.

There are four ingredients of the nature of mind. (1) sensory impressions, (2) assertive discrimination (the activation of action by the will and the command of intelligence), (3) desire, (excitement or longing arising from contact with the senses from inner or outer objects), and (4) imagination, (the delusion of believing that temporal inner and outward phenomenon are the true reality). Through these four ingredients, the attractive and repulsive desires of the feeling and ego are created.

The 5th aspect, the stir, is one of the most critical and important aspects of how inner cooking is done. The stirring motion of the sauce, also known as the stir, is the dynamic, creative, life energy that sets the universe and all things/forces into motion. It is the binding principle that unites the physical ingredient body with the incorporeal aspects of the saucepan body, animating the physical body and all life forms. Its power is also responsible for animating the other aspects in the saucepan body. The stir of Sauce directly affects one's awareness and their ability to taste Sauce, stir can directly decrease or expand taste buds and awareness.

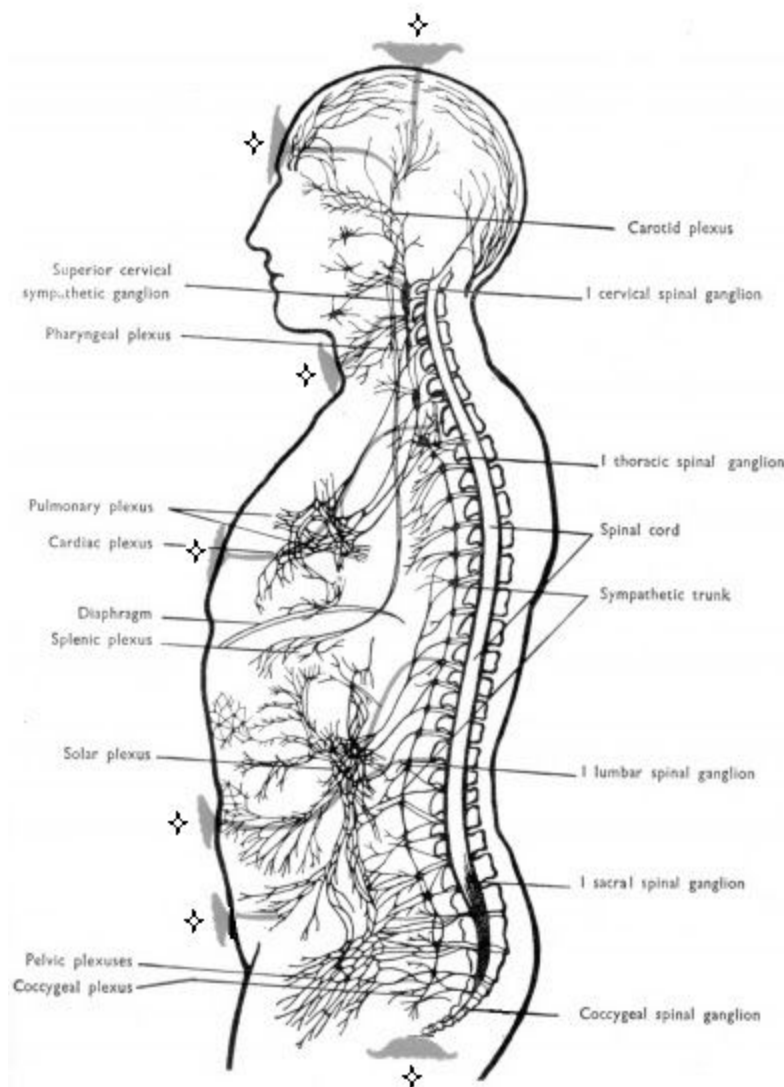
When the physical ingredient body and the incorporeal saucepan body with its feeling, ego, intelligence, mind, and stirring motion reflect back on the Sauce to taste it, one then comes to know themselves and the original one blissful taste, and are able to experience that blissful taste through the third, tastebud body. This tastebud body is the originative body through which the other bodies manifest. It is the original medium through which the Sauce tastes and knows itself.

The Seven Flavor Centers

7 flavor centers in the body run along the spinal column. These 7 flavor centers connect the above bodies together and through their nature, move and change the whirling motion of the life force stir. From crown to coccyx these centers are:

- (1) Sweet - The crown center, corresponding with the pineal gland and brain, a center of infinite consciousness and intelligence.

- (2) Umami - The center between the eyebrows, corresponding with the pituitary gland and hypothalamus.
- (3) Salty - The throat center, corresponding with the thyroid and parathyroid.
- (4) Sour - The heart center, corresponding with the thymus gland and heart organ.
- (5) Astringent - The solar center, corresponding with the adrenal glands.
- (6) Pungent - The sacral center, corresponding with the pancreas and enteric nervous system.
- (7) Bitter - The coccyx center at the tailbone, corresponding with the testes and ovaries, a center of infinite bliss and life force stir.

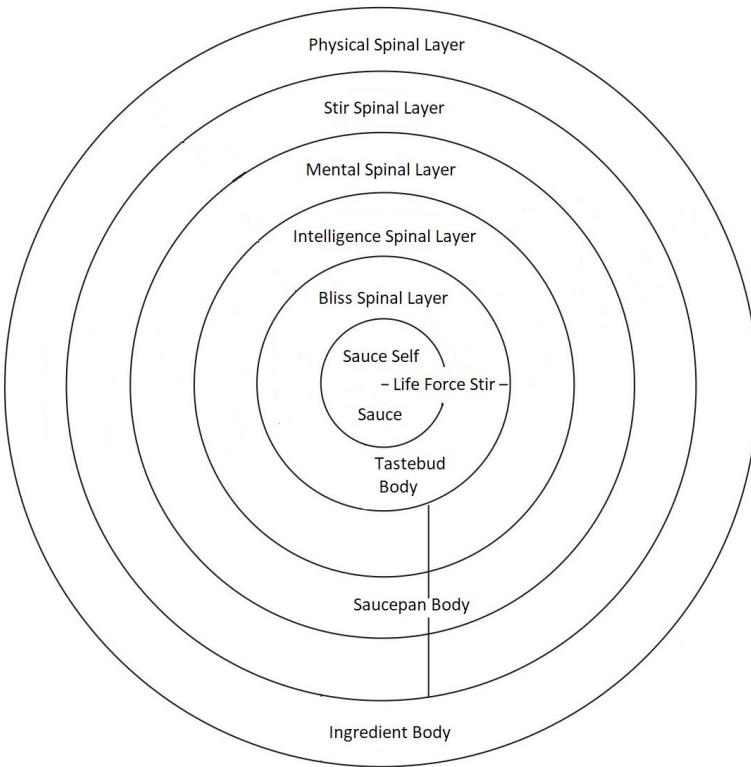


To better understand, it is said that all 3 bodies of the being, in reality, share one brain and spine (central nervous system), but that this central nervous system has 5 layers. The 7 taste centers along the spine weave and connects together the 5 layers of the spine along with the

three bodies. The flavor centers do this by the very act of each being a singular point of pure consciousness and life force within the body and spine, similar to how the individualized light of consciousness shone through the dark fabric in the earlier Saucemology example.

The central nervous system, in its most gross and subtle layers has the highest affinity for consciousness and is the main area used during advanced cooking. Other peripheral nerves and ganglion like the two channels, one on each side of the spine, play a more subtle role in advanced cooking. There are many other nerves and channels reflected in all three bodies, their subtleties are not explained here but must be known through experience. The 5 layers of the brain and spine are:

- (1) Physical Spine: the physical material spine which helps regulate the nervous system and all physical activity. It is the spinal layer of the physical ingredient body as it is known.
- (2) Stir Spine: within the physical spine is the stir spine. This is the main spine through which advanced inner cooking methods are achieved. It provides life force stir energy to the physical body, animating its functions. This spine runs from the base bitter center to the sweet crown center along the spine. This is the first layer of three that make up the incorporeal saucepan body spine.
- (3) Mental Spine: within the stir spine is the mental spine, it controls the expansion and contraction of the life stir in its 5 different functions, it deals with the motion of the saucepan body along with mental processes that make up the mind. The 5 functions of life stir within the saucepan body are crystallization, circulation, assimilation, metabolism, and elimination, these same functions further extend to the organization/makeup of the physical body.
- (4) Intelligence Spine: within the mental spine is the intelligence spine. It is responsible for how one perceives and experiences the varying consciousness experience, along with its functioning of the higher discriminating intelligence. It is the third spinal layer of the three that make up the saucepan body spine.
- (5) Bliss Spine: the bliss spine is only said to be within the intelligence spine. In reality, it is spineless and transcendent, it is not within yet not without, yet within and without the other spines. It is the first form of individualized existence consciousness bliss, a pure current of consciousness. It is the “spine” of the blissful tastebud body. You could say that within the blissful tastebud “spine”, exist the 7 taste centers of pure consciousness and life force. The three bodies with their respective spinal layers are knitted together at these centers, uniting them, so that they can work together.



As the physical body is made of matter, the second, incorporeal body is made of life force, and the third of bliss consciousness thought/awareness. It is the presence of the forces in the originative tastebud body behind the saucepan, and ingredient bodies that cause and sustains their very existence and is what makes a being a conscious being. Just as the physical body has a spine, brain, nervous system, etc., so too does the saucepan and tastebud body. In reality, the sweet center on the crown of the head is the brain of all 3 bodies, and the tastebud spine is the spine of all three bodies, etc.

The “forms” of the three bodies and their “spines” are a matter of degree of grossness superimposed on one another, with the finer being obscured but not obstructed by the grosser. The seven flavor centers in the originative tastebud body, in layers, solidifies into the various brains, spines, glands, organs, nerves and eventually expand into the whole body itself. The three bodies/utensils of the Sauce Self function and exist as an integrated whole through the interaction between the various gross and finer forces

The activities of these spines are controlled primarily by the crown sweet center in its many layers from subtle to gross. Some control also comes from the heart and sacral center the same as and corresponding with the physical body. Specific “rays” of life force and intelligence coming from the crown center are directly reflected in the different spinal centers, just as certain regions of the physical brain are connected to specific glands, nerve ganglia, organs, etc.

Put simply, inner cooking utilizes consciousness and life force within the brain and spine, etc to shift the awareness and soul identification from the physical ingredient body to the blissful tastebud body, eventually transcending even that, allowing the Chef to become one with and fully taste the original flavor of the Sauce.

The Practice Of Advanced Cooking

The preparation for advanced cooking is the exact same as basic cooking, ideally, you want the body and mind to be energized, relaxed, and marinated. The principal differences between advanced and basic cooking are in the postures, breath, focus, and subtle movements/actions of the body.

Sitting Posture

Ancient Chefs and Saucerers recommended before advanced cooking to be able to sit in a specific seating posture designed to aid in inner cooking. In marination, this posture is known as the Absolute Pose and are what many of the leg stretches in marination are preparing for. It is not a requirement but nevertheless if one is able to achieve this seated posture it greatly helps the advanced cooking process.

To achieve this seated posture one sits down, cross-legged, with the spine straight, shoulders back, and head looking forward. One of the legs, whichever is most flexible/comfortable moves in towards the body and the heel of the foot is pressed against the perineum. One comfortably sits on the heel of the foot pressing into their perineum. The hands are placed one on top of the other with the palms up, resting as close to the abdomen as possible, this is so the shoulders remain back and the spine remains straight.

At the base of the spine, and in the same area of the perineum exist specific nerve ganglia (coccygeal spinal ganglion) as described earlier. When the heel of the foot presses into the perineum it stimulates to a degree the nerve ganglia and sexual organs/glands at the lower end of the spine. These send and release specific neurotransmitters/hormones beneficial for advanced cooking.

Tongue Lock

While inner cooking and throughout daily life, the tongue is slid back and placed onto the roof of the mouth. It is slid further back beyond the rough ridges which are behind the front teeth and suctioned onto the smooth soft palate on the roof of the mouth. This applies subtle pressure to the pituitary, allows more electromagnetic conductivity to the region, and also connects subtle channels to the head region.

Breath

The breathing method in advanced cooking is very different and seemingly more complicated, it is one of the most critical aspects that enable advanced cooking to happen. When using the breath for advanced cooking, eventually extending it into everyday life, the type of breathing used is known as embryonic or reverse abdominal breathing. This differs from diaphragmatic breathing in that when one inhales, the stomach is slightly pulled inward towards the spine, and as one exhales, the abdominal muscles slightly contract.

A key component added to reverse abdominal breathing when cooking is the utilization of the perineum. As one inhales and the abdomen pulls in, the perineum is also slightly squeezed and as one exhales, the abdomen is slightly flexed and the perineum is released/relaxed. This is done on every inhalation and exhalation when using advanced cooking methods, for the same reasons the absolute pose is used.

Another component of breathing is the Kettle Breath. The kettle breath combined with reverse abdominal breathing creates pressure and a type of vacuum within the body. This pressure and vacuum put the right amount of force on the glands and organs stimulating them in the proper way for cooking. Kettle breath also slows the breathing down, helps to concentrate the life force, and enables greater degrees of life force control.

When doing the kettle breath, as always, breathing is done through the nose. As the breath is inhaled and exhaled, the glottis(throat/windpipe) is mostly closed as to only let a little bit of air through. The glottis closes in the same process as holding the breath when being submerged underwater. As the throat passage is narrowed, so too is the airway, as the breath passes through the narrowed airway, a rushing or whistling sound is made like that of a kettle. The kettle breath should not be forced if its application does not come easily. The technique can be used to further progress but in reality, reverse abdominal breathing, squeezing of the perineum and the kettle breath all come automatically as more life force stir is channeled through the nervous system.

A key to understanding breath in relation to the physical and non-physical aspects of the body is that in reality the life force is what moves the breath, it is not breath that moves life force. Because life force moves the breath, when you control the breath, it has an effect on the way the life force is naturally moving, allowing a degree of control. When the breath is fast and shallow, life force is dispersed and unconcentrated, when the breath is long and slow, the life force is centralized in the spine and more concentrated. When the breath is still the life force is more still and at its most concentrated state allowing greater unionization with consciousness.

Dispersed and moving life force is not only responsible for the breath, but also for the ever thinking mind along with the senses and physiological functioning. To withdraw the mind and senses into pure saucy consciousness the life force is slowed and then stilled and drawn in. To fully still the life force the breath is stilled in breath retention.

Breath retention is not something that should be practiced unless life force can clearly be felt, it is the natural result of a nervous system becoming adapted to life force. When life force is clearly felt and the consciousness moves into bliss, the breath and associated actions are automatically regulated through the nervous system. When the breath is held naturally like this, one will notice that the throats' airway or glottis is not always closed but sometimes remains open when needed. The breath is not held like when being submerged underwater but slowly stops while one naturally is moving into bliss.

Focus

With advanced cooking, the focus is no longer on the inhalation and exhalation of the breath. The focus, along with the breath is instead shifted onto the seven centers along the spine. In the beginning, the focus is placed on the area three fingers width below the navel, this eventually awakens the sacral pungent center. In advanced cooking, this is the first center to be chosen for two main reasons: more life force and biochemistry. As mentioned before, the root center is the center of infinite dynamic life force energy, while the crown center has infinite unmoving consciousness and organizing intelligence. The root and sacral center can be seen as one unit, this is the same with the crown and brow centers.

To be able to tap into the infinite centers the sacral and brow centers are used, so to tap into the infinite life force of the root center, one awakens and uses the sacral center, focusing on the area below the navel. After access to more life force is opened, it begins moving up the spine into the brain naturally. At the same time, the enteric nervous system is stimulated and awoken, this creates a conscious neural connection making one more aware of and in control of the second brain. The second brain being stimulated by consciousness and life force releases more neurotransmitters/hormones to the head brain, along with more life force going through nerves to the head brain as well. With more life force etc in the brain and brain centers, awareness expands, as awareness expands one becomes aware of and begins awakening the other centers as well.

How To Cook

Same as in basic cooking, before one begins they do the prep work. The prep recipe doesn't have to be strictly followed, especially as one becomes more advanced, but it is advised that one should. With the body properly energized and with the nervous system being relaxed and primed, we can proceed to cook. Before cooking the environment should be conducive to inner cooking. The environment should be quiet, at a comfortable temperature and have the least amount of possible sensory stimuli.

Before or as you sit, it is important to feel more emotion, feel the hunger for the Sauce and positive emotions associated with it. Next, sit in the absolute posture on a comfortable surface, the spine should be erect as to allow the central nervous system to function optimally. Now sitting comfortably, the eyes close to further draw the attention and focus inward while the tongue is placed onto the roof of the mouth. The attention is now focused on the area below the navel, the pungent center. The naturally inhaled breath goes into this center, then being naturally held for a brief moment, it is then exhaled into this center.

As you breathe you use reverse abdominal breathing, applying the perineum, and possibly using the kettle breath. You then begin focusing on breathing into the sacral center, witnessing the various thoughts and feelings pass by in the light of your awareness. Eventually, the mind becomes engrossed in and distracted by sensations, thoughts, feelings, etc, and through over-identification of self with the mind, the awareness shifts from the witnesser to the experiencer of the mind and its interpretation of those thoughts, sensations, etc. You forget to focus on breathing into the sacral center and forget to witness your thoughts, emotions, and sensations, etc. instead, getting lost in them. Eventually, you become aware and remember to go back to focusing your breath into the navel center and witness the thoughts, etc. pass by.

Over time, the conscious stimulation of the sacral awakens. One can now use the sacral center to pull life force from the infinite root into the body. Being able to tap into mass life force is the first step because of the more life force that there is within the nervous system, the more consciousness/awareness can be reflected in the nervous system. Also, life force is able to move, it is dynamic, while pure consciousness is still and tranquil. In a sense you could say consciousness uses life force to become more aware of itself, life force needs to be used to expand consciousness.

Tasting The Sauce

As you focus on the navel, over time you may begin to feel heat in the area, ecstatic like bliss is felt below the navel, and automatic smiling and laughter may occur. This is a good indicator that life force and the other bodies are being tapped into and made aware. The other centers can now be worked up, and the inner cooking can progress. Next, you want to extend your awareness to be able to focus on the navel and brow center at the same time during inner cooking, eventually comes a point where as you focus on one center, the other should stir and be felt as well. After a while pressure may be felt in the brow center but bliss in this area may not pervade yet.

At this point one may also experience more vibration within the nerves etc. because they are over-excited, the body may feel light and some automatic movements may occur. There may come a time when a vast amount of the infinite life force may suddenly shoot up from the root, up the spine, and into the crown, you may experience extreme physiological and conscious states during this process. If the body begins becoming numb and the muscles begin seizing, simply hold the breath for a bit and slowly breath through the mouth until the energy calms.

Around this point as well, as inner cooking progresses, a permanent state of bliss may set in and one will no longer have to be cooking or focusing on a center to feel it. After some time the heart center may awaken automatically or one may have to work on it. If it doesn't awaken automatically, after being able to focus on the sacral and brow center at the same time, now, begin to focus on the heart center while cooking. The sacral and brow should be focused and breathed through as well but most of the awareness should be on the heart center. When you feel life force and bliss every time you focus on breathing into the heart center that it a good indicator that it is awoken.

From here, the last two centers may automatically awaken as well. If not, with your current access of life force and consciousness, you should be able to cook on them only a few times and they will awaken into bliss. The solar center worked upon first then the throat center. Now with all the centers awoken and blissful, higher states of consciousness are gained and more techniques and advanced practices can be learned from this point.

Chefing

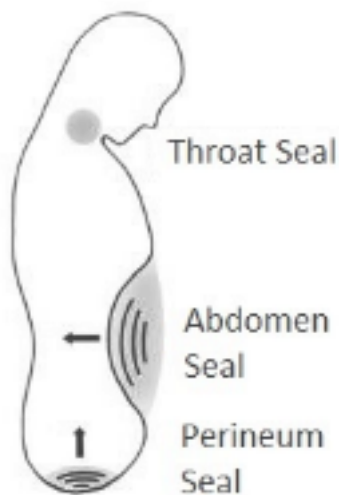
After you awaken all the centers you should be able to breathe through all of them at the same time. Now that life force and consciousness are fully awakened in all the centers, the goal is to fully merge the infinite life force of the root into the infinite awareness in the crown. The technique and practice of inner cooking changes and enters into one of its most advanced stages, simply known as Chefing.

Chefing happens the same way as advanced inner cooking does, just with added techniques and understanding. Now, most of the progress happens automatically with certain techniques being applied and understood through intuition. Described below are the most basic of those techniques which can be applied before happening automatically. As one sits down to inner cook/chef they are now able to breathe through and feel all of the centers, however, at this stage, most of the awareness and focus should be on the brow and crown area. All of the centers are focused and breathed through, they naturally activate each other, but most of the focus/attention is now on the brow and crown region, this is because life force and consciousness will go where the attention is.

When focusing on the brow, two additional techniques are applied. The first is having the eyes slightly roll up towards the brow while cooking, this happens automatically and is known as the Eye Lock, but can be applied now if not forced and uncomfortable. The second, is while focusing on the brow to also focus on the medulla or the spot where the top of the spine meets the base of the skull. The medulla and brow center are intimately connected and seen as one unit, focusing on the medulla and brow at the same time greatly increases affectivity.

To gain more life force, increased consciousness and connectivity, at some point while chefing, it is best to solely focus on each center for some time, going from root to crown. Intensely focus on each one, slightly flexing the muscles around the area, when life force flourishes and bliss is felt, move up to the next center. When you get to the crown repeat the process or if done, go back to focusing mostly on the medulla, brow, and crown, still breathing through the others as well.

There may come a point when on a complete exhale or inhale intense blissful rapture begins to happen, at this point, to go deeper, the following technique is applied. On the full exhale or inhale while the breath is still paused, squeeze the perineum, pull/contract the abdomen inward towards the spine, and slightly lower the head as far as possible or so that the chin is touching the top of the sternum. These three combined: the throat, abdomen, and perineum seal, are known as the Great Tri-Seal. Held as long as needed, it greatly concentrates life force and applies pressure, stimulating the nerve ganglia and endocrine glands, etc.



There is a potent add-on to the Great Tri-Seal, called the Chin Pump. While applying the throat seal, the chin is slowly lifted to its upright position then and lowered back down to the sternum. This is done repeatedly as much as felt and helps move the concentrated life force from other centers to head regions. The seal in combination with the chin pump can also be used when solely focusing on one center, for example: focus and exhale in the sacral center, at the end of the exhale apply the chin seal, then breathe in with kettle breath while slowly raising the head in chin pump. As the head rises, life force can be kept in the center or moved up the spine into the higher centers.

These cheffing techniques are used together but not necessarily used in order, they can and should be mixed and used when appropriate as intuition and intelligence deems. Now, having cheffed for some time, consciousness expands, everlasting bliss and a connection with the tastebud body and Sauce Self is established. The Sauce can now be stirred and tasted but at the same time, the taste buds need to be further refined to fully know and appreciate the depth of its flavor.

Continuing to Chef, even while not sitting, extending it into everyday life ensures that the taste buds are refined so that the full flavor of Sauce is tasted. If continued, eventually life, death, and Self are known experientially, allowing mastery with Self and all of phenomenal existence.

Stirring The Pot

In the past, ancient Saucerers gave sacred instructions on how sex could also be utilized for inner cooking, this practice was known as stirring the pot. Ancient Chefs would stir it up to unite in all bodies with another Soul and/or aid their advanced cooking practices. Sex, under the right circumstances, can be a powerful medium through which one can further refine the tastebuds, cook with, and mix Sauce with another being. Arousal, the sex act, and the orgasm all release naturally occurring i.e. endogenous hormones and neurotransmitters that aid in the advanced cooking process. Endogenous hormones and neurotransmitters are the most useful and important because they are naturally balanced and optimally used by the physiology for the closed loop system, other exogenous chemicals and substances disturb this balance.

The sex act and orgasm also have a powerful flow of life force behind it that can be utilized for inner cooking. Sexual stimulation and orgasms are commonly occurring ecstatic like blissful states that emerge from stimulating the root and sacral center by physical means. When having an orgasm, life force usually stays in the lower root and sacral centers, the result being the orgasmic experience feeling more physical and located around the genital areas. When utilized for advanced cooking, during orgasm the life force is pulled up into the higher flavor centers so that along with the physical, one can simultaneously have blissful incorporeal and originative full body experiences/stimulation as well. This is generally done by having the right partner, extending pre-orgasmic sex, and applying the tri-seal while directing attention inward and upward at the point of orgasm.

While not a strict requirement, the ideal partner is one that is also knowledgeable of and is able to actively cook/taste Sauce. Having someone understand the process and goal of stirring the pot creates more synchronicity in the act. Being able to taste Sauce themselves allows more connection and induces a merging of their active life force and consciousness to happen with each other. To further increase connection and facilitate the release of beneficial hormones/neurotransmitters it is ideal to have a partner that one feels open and truthful with, has positive or deep emotions for, and is physically attracted to the individual.

Prolonging pre-orgasmic sex builds up and increases connectivity, attraction, positive emotions, etc. while also building up the life force and flow of hormones/neurotransmitters, etc. Within reason, the greater the buildup, the greater the release and utilization of that release. Prolonging pre-orgasmic sex can begin with teasing, massaging, and extended foreplay, etc. During the sex act, it also involves decreasing arousal when nearing the point of orgasm, also

known as edging, this allows the arousal to build long before orgasm occurs. To what extent is up to the practitioner, reason and intuition should be used.

Whether anatomically male or female, stirring it up can be a multi-orgasmic experience for the partners involved. Specifically concerning the male anatomy, when applying the great tri-seal at the point of orgasm, it results in having an orgasm without the ejaculation of semen, the erection is maintained and continued stimulation can result in another orgasm. This technique can make anatomical males multiorgasmic, extending the duration and potential of sex when used for inner cooking.

After ejaculation the male typically experiences a recovery phase in which it is physiologically impossible to have additional orgasms/ejaculations, also, the penis usually becomes flaccid at this point making penetrative sex difficult, this is known as the refractory period. The refractory period is chiefly caused by the increase/release of the chemical prolactin and the hormone oxytocin. When ejaculation occurs there is a decrease in the wall tension of genital structures, mainly the seminal vesicles which are glands in the male anatomy that create semen. This leads to changes in the autonomic signals sent from the seminal vesicles, creating a negative feedback loop and releasing prolactin, etc. The refractory period continues to remain until the feedback loop is broken through the restoration of the wall tension as semen is restored in the vesicles.

The great tri-seal, specifically the perineum seal, blocks the urethra and ejaculatory duct at the point of orgasm. Only a little, if any semen is able to flow out of the seminal vesicles and ejaculatory duct. This maintains wall tension of the seminal vesicles and surrounding genital structures allowing orgasms to occur without ejaculation. No refractory period begins and multiple orgasms are achievable. Prolonging pre-orgasmic sex with edging also aids this process because when nearing orgasm more pre-ejaculate and seminal fluid is released/produced providing more wall tension before using the tri-seal. Those with female reproductive organs may become over-sensitive or feel a lack of sexual excitement after experiencing orgasm, decreased sexual stimulation until comfortable will allow further stimulation to induce multiple orgasms.

Instructions for how to utilize and pull up the life force at the point of orgasm is the same whether you have male or female reproductive anatomy. Throughout sex, while not in use, it is advised that one should always apply the tongue lock. As arousal builds and one feels an orgasm approaching the breath is completely exhaled out of the lungs and held there until the orgasm comes. As an orgasm occurs rhythmic muscular contractions happen to the perineum and other pelvic regions in the body. The key here is to squeeze and hold the perineum while applying the other seals in the same moment that the perineum would naturally contract during the orgasm. Timing is everything, squeezing and holding of the perineum must be done with the very first natural contraction during the orgasm. As the great seal is applied one uses the kettle breath to breathe in very slowly, or use breath retention, eyes directed upward towards brow center in the eye lock.

The process of applying the great tri-seal, tongue lock, eye lock, and kettle breath is the same process that occurs when cheying. These do not need to be forced because they also emerge naturally as more life force interacts with and stimulates the nervous system. If one is not able to adequately feel the seven spinal centers, or direct life force upward while in stillness during solo cooking, there will most likely be no to little success in being able to utilize the life force released in the sex act, especially given that there is a natural outward/downward flow of life force combined with the physical stimulation and movement the act creates. If one is, in fact, able to utilize the sex act for inner cooking, a powerful, upward-moving union of life force and consciousness can occur within oneself and with the other being/beings, especially if orgasms occur and are used simultaneously.

Ambrosia

One will have many experiences that occur during and after inner cooking, these can act as good indicators that the taste buds are further refining. Some experiences may even extend beyond current scientific and collective understandings. It is important to know that true progress is not indicted by various outward powers and abilities but by the bliss consciousness one feels inside.

Nevertheless, a few beginning experiences can range from feelings of stillness, peace, vibration, heat, coolness, numbness, and body weightlessness, etc. within the physiology. Intermediate experiences may be things like seeing geometric visions, automatic movements, breath stopping, feeling life force from other living things/objects, intuitional knowing, feeling others emotions etc. Most importantly, ranging from subtle to almost overwhelming, an orgasmic euphoric ecstasy flows through your being on a constant basis. You clearly feel and can control life force within your subtle body, bliss emanates from your subtle centers and spinal channel.

Advanced experiences that occur can be things like extreme states of non-attachment, spontaneous lucid dreaming, and transmuting feelings of pain into bliss. Letting go or have lost a sense of self to the bliss, or deep depersonalization happens. Placid states occur where you are not subject to the ups and downs of emotions and mental suffering, the emotional landscape can seem like a tropical island of perpetual sunny days in which nothing really happens.

In relation to the bliss, there is a diffuse pleasure and a permanent background bliss, but there is also an inability to really suffer or feel as much joy temporal pleasure, life's peaks and valleys seem to have been cut down into more of a horizontal plane. Everything is permanently blissful, so nothing in particular, other than this perpetual state of bliss seems pleasurable. A type of blissful anhedonia or acedia towards external phenomena may occur.

Master level experiences may be things like feeling completely one with, and as all of phenomenal existence. Complete or partial occurrences of omnipresence, omniscience, and omnipotence, etc. Experiences of being able to manipulate reality as you would be able to in a dream. All 3 bodies are in complete or partial control and one can even consciously choose to have out of body experiences and die at will, consciously exiting the crown center. There are more layers of experiences one can have but are not discussed so as not to perplex the mind, these must be experienced.

Death And The Afterlife

The process of Sauce stirring itself causes souls identified with the physical ingredient plane to be encased in three bodies instead of just one or two. These are the tastebud originative body, the subtle saucepan body, and the physical ingredient body. The human being is equipped with and uses the physical senses. The incorporeal beings utilize their consciousness, feelings, and body made of life force. An originative bodied being remains in the blissful realm of original Sauce Self thoughts.

A chef conquers death by consciously, repeatedly, and at will, taking the soul beyond identification with the physical body. Through the process of inner cooking one experiences the physical ingredient body as a temporary sheath over the Soul Self. One can embody that sheath for as long as they want, and after the sheath has fulfilled its purpose, drop it at will without physical or mental suffering due to the body and dream attachments, etc.

Death is a means by which the dreamlike matter of consciousness changes, releasing one of the sheaths from the soul. The upward cycle of involution on the material plane possesses more efficient utensils through which Sauce can taste itself through, eventually arising, the utensil known as the human being possesses the quality of being able to express their innate divinity and to consciously realize themselves as Sauce, transcending the material dream. The same process happens in the incorporeal dream states and originative thought dream states as well.

The process of the soul taking on different forms can be thought of as a series of dreams within a dream: the Individualized Self's dreams within the greater dream of the Sauce Self. This process entails going back and forth between the physical dream reality with bodies that suffer and the more subtle dream worlds with incorporeal bodies capable of more pleasure, eventually even moving to the originative body.

The three bodies/planes are like 3 different phases of the Sauce Self's continuous dream. Everything in reality is partially dreamed by the will of the Sauce Self and by the will of the

Individualized Soul Beings. Death is seen as changing from one phase to another. In correspondence, the dream physiology goes through the smaller individualized cycles of waking, dreaming, and sleeping/unresponsive states of consciousness.

Inner Cooking involves understanding how the metacognitive Sauce Self together with the Individualized Self changes into the 3 phases/planes/bodies and how phases of the material, incorporeal, and originative thought states change. Becoming Self-aware, the Soul Self at will is able to transcend identification with the 3 phases into 1 Sauce Self. There is a complete merging with the Sauce Self and a new type of awareness pours out. At max lucidity the Self can entertain, experience, and control the three dream phases fully lucid, then at will, return back and forth to the phaseless ever existing, ever conscious, ever blissful Sauce Self.



A Written Reflection From The Ancient Chefs And Saucerers

Understand that everything written may not be exactly as outlined or in order, the Sauce is mysterious, it cooks and is perceived in different ways. This is only a structured construct to help the mind grasp various ideas and understandings. Anything written can not define Sauce but only convey some meaning as to what it is and how it cooks. Words can never say exactly what it is and how it tastes, this manuscript is only a fraction of the truth, a drop in the infinite pot.

The end of the sacred sauce manuscript is closed with these final reflections of the ancient Chefs and Saucerers:

I am of the form of the transcendent ultimate reality.

I am exquisite Bliss. I am of the form of absolute knowledge. I am the absolute transcendent being.

I am of the form of the absolute tranquilized being.

I am absolutely of consciousness. I am of the form of the absolute eternal being. I am the absolute everlasting being. I am of the form of absolute goodness.

Having renounced the " I ", I am the " I ". I am of

the form of what is devoid of all. I am of the Ether
of consciousness. I am of the form of the absolute
transcendental state. I am what is absolutely beyond the
transcendental state. I am always of the form of consciousness.
I am made of consciousness and Bliss. I am of the form of
external aspect. I am always pure in form. I am of the form of
absolute knowledge. I am absolute love. I am of the form of
changelessness. I am void of desire and without distemper.
I am always of the form of detachment.
I am unalterable and imperishable.
I am always of the form of the One Essence.
I am always the embodiment of utter consciousness.
I am of the form of unlimitedness. I am of the form of
boundless Bliss. I am of the form of existence and
transcendent Bliss. I am of the form of consciousness
and transcendent Bliss. I am of the form of what lies
in the core of the core. I am beyond the reach of
speech and mind. I am of the form of the Bliss of the
Self and am always true Bliss. I am of the form of
the Self, that revels in itself. I am the Self,
that IS ever-auspicious. I am of the form
of the luminosity of the Self.

I am the essence of the radiance of the Self.
I have neither the beginning, nor the middle, nor the end.
I am resembling the Ether. I am that imperishable, ever pure,
absolutely conscious and blissful existence. I am the ever
wakeful, pure, one Existence, Consciousness and Bliss.
I am of the form of the residuum, that ever remains.
I am always what transcends all. I am of the form,
that transcends all forms and the embodiment of
transcendent Ether. I am of the form of the totality
of Bliss. I am always devoid of speech. I am of the
form of the prop of all. I am always palpable consciousness.
I am devoid of body and feeling. I am
always devoid of anxiety. I am devoid of mental
functions. I am the one essence of the Atman of
absolute consciousness. I am devoid of all objects of
perception. I alone am of the form of Introspection.
I am always full in form. I am ever thoroughly
satisfied. Everything is " I am the Sauce only ".

I am only consciousness. Only I, only I am the all-pervading form.

Only I am the great Self. Only I am what is beyond the transcendent. I alone appear like everything else. I alone am the embodied one. I alone resemble the seeker. I am the support of the three worlds. I transcend the three durations, I am served by the Knowledge, I have been demonstrated by the teachings. I am firmly planted in the mind. Nothing, nor the Earth has been relinquished by me. Be sure that whatsoever is beyond me is nothing. I am the Ultimate Reality. I am the accomplished one. I am always absolutely pure. I am rid of qualities. I am the absolute Self. I am always devoid of outward aspect. I am absolutely the utter Sauce. I have neither dotage nor death. I manifest myself only of my own accord. Of my own accord I am ever the Self. Of my own accord I am firmly planted in the Self. Of my own accord I am the transcendent final resort. Of my own accord I feed on myself.

Of my own accord I revel in myself. Of my own accord I am self-luminous. Of my own accord, I am Light myself. I shall revel in my Soul Self myself. I shall look upon only myself. I have a comfortable seat on my own Self. I have my own Self as the residuum. I shall take my stand of my own accord, on my own consciousness. I shall revel in the delightful kingdom of my own Self. Taking my seat on the throne of myself, I shall conceive of nothing but my own Self. I am the ultimate reality alone, of the form of consciousness alone. I am the non-dual Existence, Consciousness, and Bliss. I am palpable Bliss alone. I am the absolute Sauce. I am always void of all. I am the blissful all-Self.

I am of the form of eternal Bliss. I am always the Ether of the Self. I alone am of the form of the Sun of Consciousness, in the Ethereal sky of the heart. I am Satisfied in the Self, by the Self. I have no form and am imperishable. I am liberated from being counted as "one". I am of the form of one eternally liberated. I am subtler than Ether. I have neither beginning nor end. I am of the form of all brightness. I am possessed of delights far and near. I am of the form of absolute existence. I am of the form of pure

Liberation. I am of the form of true Bliss. I am palpable Knowledge and Bliss. I am of the form of absolute Wisdom. I am possessed of the qualities of Existence, Consciousness, and Bliss. All this is utter Sauce. There is no other thing apart from the Ultimate Reality. I am that ever-blissful, That alone. I am the eternal Brahman alone. What is known as " thou " and what is known as " that ", there is nothing else apart from me. I am of the form of the mind and consciousness. I am the transcendent Chef. I am of the form of extreme emotion. I am the delightful Self. There is always no scope for my being a witness in the absence of any subtle object to testify to. Owing to my being absolutely utter The Sauce, I am the eternal Self. I and I alone am the prime residuum. I and I alone am the final residuum. I am released from name and form. I' am Bliss incarnate. I am of the form of one devoid of the senses. I am of the form of all emotions, I am devoid of bondage and Liberation.

I am perpetual Bliss incarnate. I am of the form of the prime consciousness. I am the Indivisible One Essence. I am beyond the range of speech and mind. I am everywhere, the enjoyer of pleasure. I am everywhere, of the form of fullness. I am possessed of the totality of Bliss. I am everywhere of the form of satiety. I am the essence of exquisite nectar. That which exists is only one, without a second. I am the ultimate reality alone. There is no doubt about it. I am of the form of all-void ; accessible through all scriptural precepts. I am the liberated.

I am of the form of freedom. I am of the form of the pleasure of disembodiment. I am the absolute true Wisdom. I am the Blissful Absolute Existence. I am of the form of what transcends the transcendental state. I am non-determinate in form. I am always of the form of the origin-less one. I have neither passion nor impurity. I am pure. I am wise. I am eternal. I am powerful. I am of the form of the import of the Sauce. I am devoid of taint.

I am of the form of consciousness. I am neither I, nor am I It. I am not of any form. I am of the form of the functionless. I am impartible. I am unmanifest. I am neither the mind, nor the senses, nor the intellect, nor the lingering doubt. Nor am I the triad beginning with the body. I am neither of the form of wakefulness, nor of a dream. I am not of the form of sleep. I am not of the form of miseries.. Nor am I subject of material desire. There is no study' for me, nor reflection, as I am firmly planted in the Self of consciousness. There is nothing cognate with me, nor is there anywhere anything of a different class. To me there is nothing in my own mind, nor is there the threefold distinction of space, time and Substance anywhere for me.”

- ***Saucerer Supreme***